4:Schmidt--41 F-5 (1901, 1927-1931) 1947 SP7 Bacairi SP7

/34 cont./

114 tributaries of the upper Xingu River never had this custom, but
179 that I had the opportunity to observe it among several of my
304 Mato Grosso attendants, who had presumably adopted it through African influences. If the present-day Bakairí of the Simões Lopes Post file their teeth, this is no doubt an innovation brought about by foreign influences.

165 We know through Petrullo that the high mortality of the
164 Paranatinga Bakairí unfortunately has continued in spite of the
648 care of the Inspectoria da Protecção aos Indios /Indian Protection Service/. (41) It seems that fevers are rapidly diminishing the

41. Vincent M. Petrullo, loc. cit., pp. 128 and 129.

Bakairí population. According to Petrullo, syphilis, caught through contact with the whites, probably has also caused high mortality among these Indians.

622 Finally, I must still mention the last news I received when
159 I had already left Mato Grosso. It was the news of the death
178 of the man who had withdrawn from all innovations at the close of his life because he wished to retain his independence but who nevertheless will remain the best-known Bakairí in Bakairí history: the death of Cacique Antonio.

II. Change and Continuity in the Cultural Goods of the Bakairí of the Simões Lopes Post

184 In discussing in the preceding section the history of the
198 Bakairí, I mention that the sedentary Bakairí on the Rio Paranatinga and the Rio Novo, before they entered into relations with their fellow countrymen of the tributaries of the upper Xingu River,
179 has still retained some of the articles of their /35/ ancestral culture although they had almost completely become Brazilian campesinos. Through contact with the Kuikuro and as a

3:Petrullo E-5 (1931)1932 SPS Bororo
BAKAIRI SP7
Mato Grosso SP2

B
361 a wire fence enclosure. The effect of the Inspetoria has been to give
696 aborigines the isolation that they want and not to interfere in anything that they may do. The tribal organization is kept as of old, and the Bakairi lead their own life in their own way. They are not forced to stay at the post, or in any way bound to do as the agent says. The agent is merely a teacher. He talks to them and advises them on any problem that may be facing them, but it is understood that they are free men and that they can do as they please.

B
177 The post maintains a school, the effort being made to teach every
648 child to read and write Portuguese and to learn the rudiments of arith-
M metic. In addition to this, an attempt is made to teach them vocations,
658 such as weaving on the looms, tailoring, shoemaking, barbering, and so forth. Generally, if a boy shows unusual talent he is taken to Cuyabá and even to Rio de Janeiro to be given further instruction. This education is not compulsory, however, though most of the Bakairi take advantage of the opportunity. It is the project of the Inspetoria to form good self-sustaining citizens of such groups of the native population as come under its tutelage.

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177 The post has a herd of cattle and the Indians are being taught the
[233] principles of cattle raising. It is the desire of every Bakairi to own cattle. No attempt is made to turn the Bakairi into a sedentary agricultural people, it being thought unwise to attempt to transform the manner of life of the Bakairi by tying them down to the soil, when they have been used to a semi-nomadic existence. On the other hand, they

B
[241] are encouraged to practice some agriculture, raising manioc, sweet potatoes, some maize and cotton. Each man clears his own land yearly, and plants his foods.

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164 In spite of the liberal attitude and practice of the Inspetoria the
●[165] Bakairi have been dying fast. Forces seem to decimate them rapidly, though all efforts are made to keep medical supplies on hand and to supply medical attention. Their life is not as strenuous as formerly, because of the improved methods, and this may account for the lessened resistance. On the other hand, there is no doubt but that at the headwaters of the Paranatinga it is less healthy than in the region of their former homes. Even the Indians from the lower Kuluene who followed our expedition on its return to the post suffered greatly from fevers
370 upon reaching it, though it was the dry season and there were few insects.